Indexed: Philpapers, Philpeople

Archival date: 2026-02-06

Categories: Philosophy, Ontology, Philosophy of Biology

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THE HUMAN BODY/ORGANISM – AN ONTOLOGICAL-AGONISTIC PERSPECTIVE AND NEW CATEGORIAL INTERPRETATIONS:

Homeostasis, Immunity, Health, Disease, Death, Temperament

ABSTRACT: This paper proposes a radical philosophical-ontological perspective on the Human Body/Organism, putting forward the **Ontological-Agonistic Thesis**, according to which it is not a simple passive biological aggregate or a genetically programmed machine, but an act of **Fierce Agonic Ontification**, a **Tensional Unity** snatched from nothingness through unceasing ontological/ontogenetic confrontation. The starting point of the article is the Radical Interrogation of being, which deconstructs classical visions to reveal the organism as a phenomenon of ontological rebellion in which life is defined as the ensemble of functions that incessantly compete with each other and respond in solidarity to entropy/death. In this vision, the **Human Biological Ontos** ceases to be a static essence and becomes a resultant of the collision between **Autonomous Ontoformations**—structural entities (organs, systems, cellular populations) with the characteristics of a being that fiercely dispute ontic space and metabolic resources. The unity of the whole is not a pre-established harmony, but a managed state of siege, where the assault force called **Promergence** imposes an iron order upon raw matter, transforming factic resistance into **Radiant Vitality**. Ontogenesis is re-signified as an **Ontification through Siege**, where the human form is sculpted through **Dysmergence** and mutual pressure, finalizing through the **Institution** of a survival pact under

pressure. The functioning of the organism is validated on two fronts: the **Internal Axis**, where the fight against **Facticity** and structural errors unfolds through **Agonic Autophagy**, and the **External Axis**, where the biological fortress retaliates against the **Entropic Nonsense** of the environment. This dynamic dictates new categorial interpretațiuni: **Homeostasis** becomes an **Armed Peace**, a collision equilibrium maintained through micro-confrontations; **Temperament** is defined as the individual's **Biological Fighting Style**; **Immunity** represents the **Ontological Repressive Force** that purges alterity; while **Health** is proclaimed as the **Victorious Tensional Triumph** of the system. **Disease** thus appears as a **Rupture of the Internal Hierarchy** of power, and **Death** as a **Definitive Ontological Surrender** to mineral inertia. In its peak state, however, the organism is integrated into the architecture of the person as a **Primordial Energetic Motor**, providing the necessary tension so that **Consciousness**—seen as the **Supreme Form of Agonic Vigilance**—can transform biology into an assumed destiny. The paper concludes that life is a **Tensional Triumph**, an epic of resistance in which order is snatched second by second from chaos, affirming the dignity of man as a pole of power that transforms structural agony into a glorious victory of being over nothingness.

KEYWORDS: Biological Ontos, Agonistic Biological Ontology, Ontification through Confrontation, Constitutive Antagonism, Tensional Unity, Promergence, Dysmergence, Collision Equilibrium, Biological Confrontation, Tensional Triumph, Agonic Autophagy, Homeostasis, Temperament, Immunity, Health, Disease, Death

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I. Introduction

What, truly, is this ensemble of matter we call the Body? Is it a simple possession of the spirit, an anatomical instrument, or the very substance of our resistance in the world? Can we look at this aggregate of tissues and organs as a finite entity, or does it represent an uninterrupted process of self-affirmation? From what depths of matter does the organism extract its strength to refuse degradation? Is life a state of biological grace or a violent conquest, maintained at the cost of an unimaginable tension? What separates living flesh from mineral inertia, if not a form of structural stubbornness that we have not yet named correctly? How is it that, in a universe tending toward homogeneity and disorder, this complex system manages to preserve its tensional identity for decades?

From a historical perspective, medical and philosophical thought has long oscillated between the mechanistic model, which viewed the organism as a biological machine subject to the blind laws of physics and chemistry, and the vitalist model, which postulated the existence of an immaterial coordinating principle. Influenced by Cartesianism, we have been accustomed to seeing in the body an aggregate of cells functioning harmoniously according to a predetermined program, a system governed by a rigorous genetic determinism where each piece occupies its place in a passive hierarchy. This tradition sought the explanation of life in the stability of structures and the tranquility of metabolic processes, offering the image of a natural "given" that simply "happens," without ontological effort, as if order were the implicit property of living matter.

However, we must ask, before any functional or clinical analysis, whether the Organism as a Whole is indeed this harmonious natural given or if we have overlooked the deeply conflictual nature of its subsistence. Is this unity we perceive as the "biological self" a pre-established peace, or is it the result of an uninterrupted tensional effort? The history of ideas offers us precious clues: Henri Bergson identified an *élan vital* that opposed the

inertia of matter, and Xavier Bichat defined life as "the ensemble of functions that resist death." These intuitions suggest that the organic being is not a state of stillness, but a struggle against disintegration. Nevertheless, classical perspectives tend to see disease or death as external accidents, leaving unquestioned the very substance of our presence: is the organism a passive host of vital processes or is it itself a pure act of being as a counter-response?

If we abandon the idea of implicit harmony, we are forced to deconstruct the fundamental categories of traditional biology. Is Homeostasis a state of metabolic tranquility, or does it represent an "armed peace" maintained through micro-confrontations between units disputing supremacy? This problematization points us toward Wilhelm Roux's "struggle of the parts," leading us to wonder if thermal or chemical equilibrium is, in fact, a point of maximum tension where opposing forces cancel each other out. Furthermore, what is Temperament? A simple genetic given or the unique signature of response of a structure that refuses dissolution? Can we view Immunity only as a security system, or does it represent the ontological capacity itself to affirm identity through the aggressive rejection of alterity, as suggested by Roberto Esposito? Even Health demands a re-evaluation: is it the absence of symptoms or the state of victorious maximum tension of a system under siege?

Instead of a linear succession of moments, Biological Time thus becomes the internal rhythm of an active resistance, an idea that resonates with Ilya Prigogine's dissipative structures. This shift in perspective reveals that the organism does not "flow" through existence but fights in every atom of chronology to preserve its configuration. Thus arises the hypothesis that what we call biological order represents, in fact, a phenomenon of ontological rebellion that we have not yet fully deciphered—a radical opposition of form against mineral chaos. The present article thus proposes the **Ontological-Agonistic Thesis**, invoking it as the foundation of a new understanding of the human being, where the body is viewed as a fortress erected through conftontation.

II. The Ontological-Agonistic Thesis: Formation and Beingness through Ontological/Ontogenetic Confrontation

The Ontological-Agonistic Thesis postulates that Being is not a static foundation, but an agonic resultant of forces. In this theoretical framework, existence does not precede conflict but is generated by it; to be means to sustain a tension that refuses dissolution into the amorphous. This thesis resonates with Alfred North Whitehead's process ontology, where "actual entities" are processes of becoming, but we introduce the element of collision as the *sine qua non* engine of this becoming. The thesis states that any form of presence is an act of **Agonic Ontification**—a snatching of space from nothingness through radical

opposition. Reality is not composed of objects, but of **Dynamic Autonomous Ontoformations**, units of structural emergence whose sole reason for being is self-affirmation through the rejection or limitation of proximity.

This vision replaces the concept of "pre-established order" with that of **Collision Equilibrium**. Ontoformations do not coexist in harmony but are in a perpetual dispute for supremacy and ontic space. The unity of a complex system is not a state of grace, but a **Tensional Unity**: a pact forced by the mutual pressure of forces tending toward infinite expansion. The idea is similar to Nietzsche's "Will to Power," yet transposed into the mechanics of brute ontification: each ontoformation, acting as a being in itself, tends to become the whole, being limited only by the equal counter-response of the others. The conception also agrees with the principles of Heraclitean dialectics, where "confrontation, conflict is the father of all things," applied to the intimate architecture of the structure that refuses dissolution.

In essence, the fundamental pillars of the Thesis are:

- **Constitutive Antagonism:** Conflict/Confrontation is the only way to generate density and form. Without the opposition of forces, reality would collapse into ontic weightlessness.

- **The Tendency toward Structure under Agonistic Conditions:** The impulse to preserve tensional identity in the face of the universal tendency toward disintegration. This concept resonates with Spinoza's "conatus," the effort of each thing to persevere in its being despite all adversities.

- **Agonic Transmergence:** The process of converting impact energy through confrontation into higher levels of organization.

Furthermore, the thesis maintains that **Ontification through Confrontation** is a recursive process, where each structural victory becomes the foundation for a new level of conflictual complexity. It is similar to Humberto Maturana's theory of autopoietic systems, but with a nuance of ontic aggression: the system does not self-produce only through internal circularity, but through the active "colonization" of discursive and material space. This densification through conflict explains why life does not stop at simple survival but tends toward expansion and self-transcendence. Any ontoformation that ceases to generate antagonism immediately becomes prey to resorption processes, which confirms that the state of conflict is not an accident of existence, but its very productive substance.

III. The Human Body/Organism from an Ontological-Confrontational/Agonistic Perspective

The organism ceases to be a mechanism and becomes a confederation of autonomous ontoformations (organs, systems, cellular populations)—true biological beings in a perpetual "war." Inside us, there is no peace, but a violent negotiation for survival. The heart, lungs, liver, or nervous system are structural entities that confront each other fiercely and incessantly for metabolic priority, physical space, and limited energetic resources. This perspective agrees with Rudolf Virchow's theory of the "organism as a society," where cells are citizens, but we add the state of permanent siege as the foundation of this citizenship. This fierce internal competition is the motor that generates vitality itself, forcing each unit to maintain its integrity through permanent response to the pressure of the others.

Central to this process is also the concept of **Promergence**, which defines the assault force of structuring, the primordial impulse through which life projects itself into ontic space. The central confrontation in formation and functioning is between Promergence—the offensive will of organization—and the factic resistance of matter, **Dysmergence**. This collision generates the vital "spark"; without Promergence, the organism would remain a simple accumulation of chemical reactions, devoid of direction and architectural purpose. The idea is similar to Aristotle's "entelechy," but viewed as an agonic force, not a passive goal. Promergence acts as a pressure vector that forces all ontoformations to validate their presence through constant functional effect.

The vision also resonates with Erwin Schrödinger's theory of "negative entropy," but proposes that order is not just absorbed, but imposed through structural violence. Promergence forces a "siege order" in which every molecule is recruited into a hierarchy of biological power. Stability is not the absence of conflict, but the point of maximum intensity where opposing forces confront each other so violently that they cancel each other out. In this context, **Vital Density** is the result of mutual pressure exerted by ontoformations. The more intense the collision between them, the more the organism is capable of resisting the dissolving influences of the environment, opposing dysmergence. The human body thus functions as a reactor of agonic forces that transforms food and oxygen not only into chemical energy, but into the "siege energy" necessary to keep the ontic front open against nothingness.

IV. Fundamental Properties and Laws in the Formation and Functioning of the Human Body/Organism: The Ontological-Agonistic Perspective

The rules governing the Human Biological Ontos are the laws of a creative conflict, necessary to prevent these ontoformations from destroying each other in their territorial expansion. **Synmergence** is the mechanism through which rival ontoformations are forced to collaborate through mutual pressure; here, conflict does not disappear but is channeled to produce a vital function. The conception agrees with Jan Smuts' principles of dynamic holism but emphasizes the tension between parts rather than their fusion. **Conmergence** represents the ability of internal beings to temporarily suspend disputes over resources and present a united front of response in the face of a major external attack, ensuring the cohesion of the biological front.

The dynamics of these legalities are sustained by Promergence as the basic impulse, which forces structures to overcome entropic limits. This idea resonates with Maturana and Varela's "autopoiesis," yet we emphasize that the system's self-production is an act of ontic aggression upon the environment. This vanguard force of the structure is what dictates the rhythm and intensity of the biological response. Another crucial property is **Telegence**, an intelligence of survival that anticipates the direction of the entropic siege. It is similar to the concept of "prospective vision" in modern theoretical biology but integrated into the dynamics of onto-biological confrontation.

Beyond these, we introduce the concept of **Agonic Resonance**, through which biological rhythms (cardiac, respiratory, neuronal) harmonize not through peace, but through the synchronization of antagonistic micro-impacts. This synchronization is similar to the idea of "coupled oscillators" in non-linear physics, where order arises from the interaction of potentially chaotic forces. Agonistic laws are, in the final analysis, protocols for managing the permanent crisis that is life. They ensure that the energy released by cell death or metabolic wear is immediately re-captured and re-invested into the new ontoformations that emerge to take over the front. Thus, the organism is not just a stable system, but a process of violent self-repair, where every "piece" that gives way is replaced under the crossfire of functional necessities.

V. The Formation of the Human Body/Organism from an Ontological-Confrontational Perspective

Ontogenesis is the history of an unceasing territorial conquest carried out by ontoformations in the making, a struggle for ontic space. The formation of the body is not a linear assembly, but an **Ontification**

through Siege, a process in which matter is forced to take shape under the pressure of agonic information that refuses amorphism. In the first stage, **Contact**, we witness the clash between the organizational program and the resistance of raw matter. This is followed by **Acquisition**, the stage of aggressive capturing of the resources necessary to fuel the expansion of these new structural beings. This stage agrees with D'Arcy Thompson's "tensional morphogenesis," where biological forms are the product of physical forces exerted upon them.

The central confrontation in this formative stage is led by embryonic Promergence, which acts as an organizational steamroller over undifferentiated matter. The vision resonates with Hans Spemann's "morphogenetic field" theories, but we replace peaceful coordination with agonic imposition. Dysmergence, as a moment of mutual sculpting of organs, is the direct result of clashing Promergent flows from opposite directions. The climax of formation is the moment when organs delineate themselves through mechanical and chemical pressure. A tissue gains margins only because neighboring ontoformations block its expansion. Everything concludes through **Institution**, the moment when the confederation of ontoformations signs the pact of **Agonized Unity**.

The process of institution is, in essence, the transformation of a cellular revolt into a structural dictatorship. This vision is similar to Henri Atlan's theory of "self-organization through noise," proposing that the initial disorder of cellular multiplication is forced to become order by the very limitation of available space. The formation of the organism is, therefore, a process of "creative shackling," where each cell loses its freedom of chaotic movement to gain the security of belonging to a victorious ontoformation. At this stage, the architecture of the organism is sealed not by an external architect, but by the resultant of all collisions that took place in the womb, leaving behind a system ready to extend its struggle into the external environment.

Through the process of Ontification, the final stage of Being is reached for both each ontoformation individually and for the entire organism, transforming the body from a simple accumulation of biological matter into a sovereign entity. This stage represents the point where the tension between parts is no longer destructive but becomes existential substance, a state in which each organ and system earns its "right to presence" through victory in the battle for space and function.

At this stage, Ontification acts as an ontological seal:

- **At the individual level (ontoformations):** Each organ reaches a tensional density that confers autonomy; it is no longer just an anatomical segment, but a response unit capable of defending its functional frontiers.

- **At the level of the whole:** A hierarchy of power is established, an **Agonized Unity** in which all internal conflicts are channeled outwardly in the form of vitality. The body thus becomes a unitary fortress, a system where peace does not mean the absence of struggle, but the perfect synchronization of all internal micro-collisions.

The finalization of Ontification marks the moment when the body ceases to be a work in progress and becomes an **Ontic Pole of Power**. Now, the organism is no longer just subject to the laws of nature but imposes its own law—the **Law of Response**—upon the environment. The being thus constituted is a structure of supreme complexity, where matter has been "tamed" and forced to vibrate at the frequency of permanent siege. The human body, in its final stage of ontification, is glorious proof that through antagonism stability can be achieved, and through conflict, a presence can be generated that defies, at least temporarily, the silence and entropy of the universe.

Once this edifice of Being is fully instituted, life does not retreat into static contemplation but finds itself immediately forced to test its ontological density on two simultaneous theaters of operation, transforming every second of existence into a strategic survival maneuver. Thus, the body is no longer an isolated object but a permanent impact zone, where the sovereignty newly gained through ontification must be defended both against the forces of dissolution lurking within its own matter and against the unceasing siege of an external world fundamentally hostile to structure.

VI. The Axes of Confrontation: Internal and External

The autonomy of the newly instituted being is not a state of rest, but an obligation for unceasing self-validation on two simultaneous and interdependent battlefronts. Once the process of ontification has welded the confederation of organs, the organism enters the phase of maintaining sovereignty through the management of the siege. The **Internal Axis** represents the permanent duel with **Facticity**—that dull resistance of its own matter which tends toward disorder. It is a structural war against replication errors, mutations and, above all, the tendencies of the component ontoformations to become tyrannical. Each organ, in its biological selfishness, tends toward an unlimited expansion which, if not repressed by the whole, would lead to the collapse of unity. Death, in this view, does not come from the outside but begins through the loss of control over the micro-parts, in a process of fragmentation of ontic authority. On this internal front, confrontations are not metaphorical but represent real battles for resources and priority between systems. The nervous system, the heart, or the liver do not coexist in an idyllic harmony, but in a metabolic duel of masked ferocity.

A crucial element on the Internal Axis is the process of **Agonic Autophagy**, where the system, in an exercise of supreme discipline, identifies and devours its own weakened or inefficient components to strengthen the unified front. It is a form of controlled "structural cannibalism," similar to the processes described by Yoshinori Ohsumi, but interpreted here as a political purging of the body, necessary to prevent the onset of internal entropy and to maintain the functional purity of the fortress.

On the other hand, the **External Axis** constitutes the confrontation with the **Entropic Nonsense** of the external world. Here, the organism exercises a global response against the forces that seek to dissolve its structure: gravity tending to collapse the skeletal architecture, toxins attempting to corrupt internal chemistry, and invading pathogens that see the body only as a warehouse of resources. On this axis, the organism must manifest a **Selective Reactivity**, a martial intelligence that chooses which elements from the outside can be subjected to metabolic violence in order to be integrated (food, oxygen) and which elements must be absolutely rejected through immune barriers.

Balance on these axes is maintained through functional Promergence, which acts as a tensional radar, detecting any crack in the fortress walls before it becomes fatal. Our conception agrees with Claude Bernard's theory of the "internal environment," but with a radical agonic nuance: we see this environment not as a protected sphere, but as a zone of fierce confrontation, a space of safety obtained through force. Success on these axes never means the elimination of attack—which would lead to an atrophy of the capacity for response—but the integration of shock as a stimulus for fortification. This vision is similar to the principle of hormesis, where controlled doses of stress are not just endured but are necessary to "train" ontification. Without the harsh confrontation on the External Axis, the organism would atrophy ontically, losing its "siege tone" and becoming vulnerable to the first major collision.

This double battle, internal and external, finally defines human resilience. It is not a simple passive elasticity, but the active capacity to absorb shock, fragment it into manageable micro-impacts, and neutralize it through the united force of all solidary ontoformations. The organism functions as a general staff that decides, second by second, where to send the energy of response: to repair a cellular membrane on the internal front or to neutralize a virus on the external front. This state of agonic vigilance makes man not an object of nature, but a subject who dictates his presence through agonic intensity.

VII The Beingness and Functioning of the Organism as a Whole from an Ontological-Confrontational Perspective

Before analyzing the mechanisms of integrating the whole, we must understand that this sovereignty of the organism is not a given, but a conquest resulting directly from the dynamics of the two fronts. The **Axes of Confrontation** function as a system of ontic levers: the more vigorous the riposte on the **External Axis**, the more disciplined the cohesion on the **Internal Axis** must be. We cannot have an organism capable of facing the entropic nonsense of the world if, within its interior, the ontoformations are in a state of anarchic revolt. The two axes feed each other; external tension forces the organs to suspend their territorial disputes, compelling them to collaborate within the framework of the **Agonized Unity**. This double pressure transforms the body from a fragmented battlefield into a hermetic fortress, where every impact absorbed from the exterior is redistributed and neutralized through the network of internal tensions.

This interdependence of the axes constitutes the foundation upon which the global functioning of the system is built. Success on the external front depends critically on the capacity of the biological "general staff" to maintain order on the internal front, transforming the small collisions between organs into a unitary energetic flow. Thus, the axes of confrontation are not simple directions of attack, but coordinates of force that define the density of being. When these axes are perfectly balanced, the organism ceases to be a sum of parts and becomes an **Agonic Whole**, prepared to transform the aggression of matter into a superior expression of life.

The **beingness** as a whole of the organism is, thus, not a static state or a privilege acquired at birth, but the unceasing act of **Agonic Transmergence** through which all internal conflicts—bloody and invisible—between ontoformations are converted into **Radiant Vitality**. Functioning as a whole does not mean the absence of noise or a biological silence, but a masterfully managed state of siege, where the tension between the component autonomous beings—those "citadels" that are our organs/systems—is maintained at an optimal threshold of efficiency through mutual pressure. Our perspective agrees with organic Gestaltism, where the whole is more than the sum of its parts; however, this "more" is identified by **Agonistic Ontology** as the collision energy released through the productive friction of the parts. The whole is not an assembly of compatible pieces, but a sovereign **Unit of Riposte**, a collective force that emerges when small internal battles are "pacified" and projected as a single will upon the world.

This integrated functioning is animated by **Agonic Promergence**, which transforms the organism from a purely defensive entity into an offensive one on an existential plane. Promergence is the motor that pushes the whole to exceed simple needs of subsistence, transforming survival into

an expansion of meaning. The idea resonates with Georges Bataille's concept of "vital surpluses," where life naturally tends toward the expenditure of energy and the overstepping of limits. When the system functions "as one," it transcends brute biology through the quality of productive collision: the heart does not beat merely to pump blood, but to sustain the tensional front of the entire edifice. The vision is similar to Ludwig von Bertalanffy's "general systems theory," but moved into an agonic-vibrant register, where order is a byproduct of the intensity with which the system denies its own disintegration.

Functioning as a whole presupposes the existence of an **Agonic Command Architecture**, situated at the strategic junction between the nervous and endocrine systems. This is not a simple data processing center, but a biological **General Staff** that decides the "state of emergency" or the "state of recovery," allocating energetic resources to the most endangered fronts. Life "as a whole" is, therefore, a performance of extremely sophisticated dynamic balance, where every atom of matter is forced to vibrate at the same frequency of resistance. The organism becomes a pole of power which, through its mere functional presence, curves the biological space around it, imposing its own structural logic upon any external influence. In this state of supreme functioning, the body is no longer felt as a burden, but as a perfectly tuned instrument of struggle, capable of transforming acute internal agony into the light of consciousness and the force of action.

VIII Categorial Re-interpretations: Homeostasis, Immunity, Health, Disease, Death, Temperament

Under the relentless lens of the **Ontological-Agonistic Thesis**, the traditional categories of biology and medicine cease to be simple functional descriptions or passive biochemical constants and are revealed as fundamental episodes of an **existential drama** of maximum intensity, where matter is forced to become spirit through **Confrontations de**. In this new lexicon of force, the organism is no longer a static object of study or a recipient of metabolic processes, but a **total theater of war**, an impact arena where every physiological state represents a **tactical position** conquered or defended in the face of nothingness. This re-signification begins with the very capacity of the system to maintain its stability under pressure, transforming biological balance from a state of rest into a dynamic of permanent confrontation.

Homeostasis ceases to be described as a state of idyllic, natural equilibrium or a form of static-type metabolic silence, becoming in this framework an **Armed Peace**—an ultra-sophisticated system of alarms, energetic mobilizations, and precision counter-attacks, strictly destined to maintain **structural frontiers** in the face of unceasing **entropic siege** and the tendency of matter toward disorder. This redefinition resonates

with Walter Cannon's original vision of stability but adds the dimension of **ontological exhaustion**, because homeostasis is now the heroic effort of a biological fortress that unceasingly calibrates its weapons and rebuilds its walls under enemy fire. It is the direct manifestation of **Agonic Promergence** that refuses any deviation from the structural standard, transforming apparent stability into a performance of high-scale **agonic balancing**, where every millimeter of deviation is immediately corrected through a micro-explosion of **organic authority**. For this armed peace to be sustainable, the system needs an executive arm capable of identifying and eliminating subversion, a role assumed by the repressive force of the structure. *The analysis of Immunity as an Ontological Repressive Force follows.*

The most aggressive, unforgiving, and explicit manifestation of organic sovereignty remains **Immunity**, defined here as the **Ontological Repressive Force** of the organism—the armed wing and political police of agonic Promergence, tasked with radical monitoring and **absolute purging** of any alterity that attempts to colonize, parasitize, or subvert the sacred space of the being. Immunity is not just a reactive defense mechanism, but an active declaration of **ontic territory** and a manifestation of **constructive biological xenophobia**, a martial intelligence that ensures the maintenance of the purity of the **"Self"** through the identification and violent rejection of the **"Non-Self,"** whether this is an external invader or a treacherous internal cell. When this repression is effective and the frontiers are secured, the organism reaches its state of combative grace, defined by the fullness of force. *The definition of Health as a Victorious Tensional Triumph follows.*

Health is proclaimed as the **Victorious Tensional Triumph**, the supreme and glorious capacity of the organism to sustain the battle on both axes, **Internal and External**, without manifesting any fissure or point of surrender in the face of the pressures of the environment. It resonates deeply with Nietzsche's concept of the **"Great Health"**—that state of overflowing and offensive vigor that not only presents no symptoms of disease but **actively dominates** any attempt at degradation, transforming stress into fuel for its own expansion. Health represents the point of **maximum functional density** and structural cohesion, in which the hierarchy of all **ontoformations** is so disciplined and tuned to the common goal that the entire siege energy is converted into a radiant vitality and a creative presence that defies the laws of degradation. Yet, this triumph is fragile; any weakening of the central authority can lead to a rebellion of the component parts. *The description of Disease as a Rupture of the Synmergentic Hierarchy follows.*

The collapse of this tensional edifice and the loss of the rhythm of riposte brings about **Disease**, defined now as a **Rupture of the Synmergentic Hierarchy** and a dissolution of the siege pact that held the organs in solidarity. This represents the **"biological treason"** of a part—an organ, a system, or a cellular population that declares its selfish independence—

and which refuses to further serve the tensional unity of the whole, attempting to establish a **chaotic autonomy** or an anarchic multiplication. Disease is, in this view, a **major crisis of ontic authority** in which Promergence can no longer impose the iron discipline, leading to a **fragmentation of the biological front** and to the transformation of the unitary fortress into a field of functional ruins where parts devour one another. When this fragmentation becomes irreversible, the battle ends through the total surrender of the structure to inertia. *The analysis of Death as a Definitive Ontological Surrender follows.*

In the end, **Death (Decesul)** is viewed as a **Definitive Ontological Surrender**, the terminal inflection point where agonic resistance is definitively defeated, and the flame of Promergence is extinguished forever, leaving room for the absolute and cold victory of **mineral inertia**. Death represents the final and tragic truce, the moment in which the sovereign organism loses its status as a subject of siege and becomes again a mere **"work" of matter**, a "thing" that quickly dissolves into the amorphous, silent, and undifferentiated flux of the universe from whence it was once snatched. It is the moment when the **rebellion of form against entropy** ceases, and the body finally accepts chemical and thermal equalization with nothingness, becoming again earth devoid of tension. Nevertheless, until this outcome, each individual manifests their own strategy of resistance, a personal rhythm for waging this biological war. *The redefinition of Temperament as a Biological Fighting Style follows.*

Temperament is revealed through this grid as the individual's **Biological Fighting Style**, the personal strategic signature that defines the unique way of being in the world as a **force of riposte**. It represents the specific **"maneuver speed,"** the threshold of tolerance to impact, and the unique intensity of the riposte with which a system responds when its ontic boundaries are provoked or violated by the hostile environment. This perspective agrees with the classical typologies of temperaments but extracts them from the descriptive zone and moves them into the sphere of the **pure mechanics of vital force**: temperament is the strategic signature and marching rhythm of the internal army, being that which dictates whether the organism will meet the siege through reactive explosions of energy or through **dull resistance**, slow and long-lasting. This individual signature does not act in isolation but is an integral part of the global dynamics of life. *The synthesis on the Perpetual Agonic Cycle and the New Hermeneutics follows.*

Beyond these radical redefinitions, it must be understood that these categories are not isolated entities, but form a **Perpetual Agonic Cycle**, a spiral of force in which elements condition one another to generate the miracle of presence. Health feeds daily on countless **obscure immune victories**, and temperament is that which dictates the rhythm and efficiency through which homeostasis is re-instituted after the destabilizing shock of disease, ensuring the continuity of the vital front.

This categorial system proposes a **revolutionary new hermeneutics** of medicine and therapy, where treatment no longer aims at the simple "repair of a defective piece," but aims at the **restoration of the central authority** and the stimulation of weakened Promergence to regain internal discipline. Authentic healing is thus a **political-biological act** of re-instituting the siege order, reconfirming the **pact of unity** that defines the organism not as an aggregate, but as a **sovereign pole of existence** capable of imposing its will upon chaos.

IX The Human Organism within the Personality System, in Personal Architecture and Behavior from an Ontological-Confrontational / Agonistic Perspective

Within the complex architecture of being, the Human Organism does not occupy a peripheral or purely instrumental position but constitutes the **Primordial Energetic Motor**, the ontic foundation upon which the entire edifice of the personality is raised. Personality ceases to be viewed as a sum of static traits or as an inventory of abstract psychological attributes, revealing itself to be, upon the emergent foundation of the organism, the result of a continuous **Agonic Transmergence**. This process represents the radical translation of brute tensions, generated at the level of biological ontoformations, into psychic forces of a superior intensity; it is the mechanism through which the "fire" of visceral conflicts becomes the "light" of thought. This vision resonates deeply with the phenomenology of Maurice Merleau-Ponty, who postulated that we are our "subjective body," yet Agonistic Ontology adds a dramatic dimension: the body is not just a vehicle of perception, but a battlefield partially transposed into consciousness. Without this tensional "fuel" provided by permanent biological riposte, the personal architecture would lose its density, collapsing into an abstract devoid of vitality and force of affirmation.

This vital link between the biological and the psychological is mediated by **Agonic Promergence**, the vector that transfers the brute energy of organic processes into the plane of conscious will and high aspirations. Personality thus becomes the superior expression of the same force that sculpted the organs during the ontification phase: the burning desire "to be someone" is, essentially, the metaphysical extension of the promergent force that compelled cells to organize under siege. The idea agrees somewhat with Antonio Damasio’s research on the "Neural Self," where consciousness is indissolubly anchored in the somatic maps of the body, yet we radicalize the perspective: the mind is not a separate entity, but the supreme arena where biological conflicts are conceptualized and transformed into values. In this architecture, the **Soul** appears as the reflection of the agonic unity of the whole—that emergent instance that gives meaning to the organic struggle, extracting from biological pain and effort a coherent personal destiny. The vision is similar to the

"energetic personalism" of Constantin Rădulescu-Motru, where psychic energy is a metamorphosis of the physico-chemical energy of the organism, but subordinated to a spiritual finality that transcends matter.

At this level of depth, the **Ego** crystallizes and the concept of **Agonic Identity** emerges, which is constructed not by ignoring physical limitations, but by recognizing and assuming one's own biological limits as legitimate battle frontiers. The Ego and personality do not reach maturity in the absence of bodily constraints, but precisely through the permanent, often violent "negotiation" with the finitude and fragility of one's own flesh. Similar to the idea of "psychosomatic resilience," the architecture of the person is fortified and refined through the succession of overcome crises, where each victory over disease or fear translates into a new "brick" in the wall of identity. The Ego and personality are, in the final analysis, the supreme victory of meaning over disordered impulses; it is a tensional structure in which the original biological conflict is ultimately "tamed," distilled, and put at the service of creation, demonstrating that man is the only being capable of transforming the agony of the organism into an epic of freedom and conscious action.

In the end, the entire internal dynamic pours outward in the form of **Behavior**, which represents the martial projection of the internal siege into social and physical space. Specifically human behavior is not a simple reaction to stimuli, but a manifestation of the riposte power of the integrated whole, an existential "art of war" through which the individual learns to channel the promergent energy originated in the organism. Every gesture, every decision, and every word represents, in fact, a "frontier act" through which the person defends or expands their ontic territory in the face of the world. **Consciousness**, as the **Supreme Form of Agonic Vigilance**, coordinates this duel, transforming body movements into actions carrying significance. The personal architecture thus becomes a fortress of meaning, where the body provides the impact force, the mind provides the tactics, and the soul provides the metaphysical justification, converting biology into a glorious affirmation of the human spirit in full effort of self-transcendence. Behavior is the trial-by-fire of our ontology: the way we act demonstrates our capacity to maintain the siege order of the organism and to impose it, as form and will, upon external chaos.

X Conclusions

The present work originated from fundamental inquiries regarding the nature, formation, functioning, and role of Consciousness within the architecture of the being/person, particularly in opposition to the thesis of Structural Predetermination, demonstrating that traditional visions—be they inert Dualism or Epiphenomenal Reductionism—fail lamentably to explain the emergence of Value and Action inherent to Consciousness,

precisely because they ignore the antagonistic and conflictual character of conscious existence. We have insisted throughout the argumentation that leaving Consciousness either in a powerless immaterial realm, incapable of any real influence on the physical world, or reducing it to a mere cerebral epiphenomenon devoid of causal power, represents a fundamental failure to recognize the foundational tension that generates meaning and subjective reality itself. Our critique is based on the necessity of postulating an internal force capable of operating beyond structural determinism.

In this sense, we have proposed and argued throughout this work the Ontological-Confrontational Thesis, which redefines Consciousness not as a static substance that merely reflects the world, nor as a passive result, but as a Hypercomplex Agonistic Grasp—a dynamic internal and external battlefield where Confrontation is elevated to the rank of an Active Ontological Principle. Within this theoretical framework, the Architecture of Consciousness is not one of passive harmony or static equilibrium, but is defined by Multiple Agonistic Polarity, functioning under the Law of Tension Conservation—an optimal tension of Antagonism (known as Agonistic Balance), whose essential function is to generate the new through conflict and to maintain irreducibility toward the determined structural given. This polarity is the engine of the entire ontic activity that generates Consciousness.

Our response to the question regarding the nature of Consciousness is, therefore, that it is the Meta-Psychic Instance, an emergent agonistic entity distinct but not separate from the Mind and the Psyche, serving as a normative and judgmental instance. The formation of Consciousness, namely its ontogenesis, is achieved through a process of active differentiation (Dismergence), initiated by permanent conflict with Alterity (others, the external world) and by the sustained effort to overcome internal Facticity. This process of Dismergence is not passive, but an active rupture that crystallizes Subjectivity as an ontological position earned through confrontation, demonstrating that Subjectivity is not a mere given, but a continuous conquest, an internal battlefield that must be constantly defended and reaffirmed through radical choices.

Regarding its functioning, Consciousness operates through a permanent duel along two well-defined axes. The Internal Axis involves the confrontation with Structural Predetermination (the Mind and the Basal Psyche—the automatist instances functioning on the basis of efficient necessity), which it subjects to a conflictual-normative judgment to orient them beyond instinct or algorithm. This confrontation redefines Self-Knowledge not as simple introspection, but as an act of active confrontation, of brutal disclosure and assumption of one’s own structural limits. On the other hand, the External Axis involves the struggle with the Existential Nonsense of the world, a struggle from which Intentionality oriented toward meaning is born. The functioning of Consciousness is, therefore, a perpetual labor of negation and provocation of the existential given through confrontation.

Through the mechanism of Transmergence, Consciousness transforms the energy of this internal and external conflict into the potential for Action, thereby negating the passivity imposed by Determinism and fulfilling its active causal function in the world. This is the moment of categorical re-interpretation of Action, and implicitly of specific human behavior: it is not a mere neuronal output, but a departure from the predetermined structure, an act that inaugurates the new. Likewise, Value is not perceived or inherited from an external moral system, but is generated *ex nihilo* through the volitional effort of choosing a path despite nonsense, thus validating Subjectivity as the primary source of value and meaning, rather than a mere mirroring of social norms.

The final role of Consciousness in the Personal Architecture is, therefore, as the Architect of the Person and the active force of Ontification—the force that gives form to the being. Consciousness interacts with Personality (the inert, static given, the sum of determined reactions) to model it and elevate it to the status of a Person—an Integrated Ontological Whole. This Person represents the supreme victory over the biological and psychic structure that would otherwise condemn the individual to mere repetitiveness and the absence of assumed meaning, being the result of conflictually assumed Self-Knowledge and volitional agonistic integration. Through this role, Consciousness ensures the transcendence of Facticity.

In conclusion, by applying the Ontological-Confrontational Thesis, we estimate that we have largely succeeded in demonstrating that Value and Action are existential victories continuously obtained and maintained in the face of Structural Predetermination, and not mere neurological results or algorithmic expressions. Action becomes the supreme and visible proof of this agonistic triumph, marking the only path to transition from structural necessity to the assumed project, thereby conferring—through the power of Knowledge—the status of an irreducible and agonistically-creative instance of the subject’s reality, of the Human Being, and of Specific Human Behavior.

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